

THE
AMERICAN
SUNDAY-SCHOOL MAGAZINE.

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For the American Sunday-School Magazine.

THE UNIVERSAL INFLUENCE OF SUNDAY-SCHOOLS.

So much has been written on the subject of Sunday-schools, that it would be unreasonable to suppose that any remarks could now be offered which should be characterized by great novelty. The institution, however, is so important, that those who are deeply interested in its success, should not be deterred from making their suggestions by any fear of repetition. While many objections are made to the great labour of love, which in its diversified forms is now employing the Christian world, there are some who are professedly friendly to the general cause of religion, and yet appear to tremble lest the multitude of enterprises, and societies, and projects, should produce a conflict of claims, which might frustrate the great object of our attempts.—I propose to show that, *Sunday-schools tend to promote human happiness, add new force to the established means of grace, and come in aid of all other institutions of benevolence.*

Sunday-schools contribute to national happiness by promoting education.

The simplest and most obvious character of the Sunday-school, is that of an institution for the instruction of youth. Let its religious influence be for a moment set aside. Take the most cursory view of this school for children, where thousands are taught

to read. Compare the uninstructed adult with one who has received only the first lines of education, and the contrast is most striking. If knowledge is power, who can calculate the moral energy which is added to any people who have the *key of all knowledge* put within their hands? The mere art of reading, however, though it opens the door to all useful science, is often without practical benefit. Every careful observer of men, must have taken notice, that great numbers of those who are taught in common schools, never turn their acquirements to any advantage. They have learned to read; but they have obtained no apprehension of the value of the acquisition. They are without any taste for books, or thirst for knowledge. Present to them the most interesting work, and they will fall asleep over its pages. We all have seen what a labour it is, for many persons to toil through an ordinary volume. Now, it is almost impossible that this should be the case with one who has enjoyed the regular instructions of the Sunday-school. He has been taught not to read mechanically, or to repeat like a parrot; but to weigh the sentiments, to examine into the signification, to treasure up the facts and doctrines, of the books perused. The library opens to his view a varied feast of knowledge, and avidity for new communications is

the necessary result. The librarians of our schools can testify to the delight and assiduity with which their books are studied. Under the improved system of instruction, besides the knowledge which is actually gained, the mind is disciplined to patient thought. By judicious questions, the passage which forms the lesson is held up in every light; is dissected, is compared with other authorities, is made the foundation of practical inferences. The merest child is learning to discriminate and to reason, from the moment that he begins to attend these instructions. This is in great measure peculiar to the Sunday-school, and it will not be denied, that the influence of such a system upon a large population, is greater than can be calculated or expressed.

Sunday-schools form the manners and habits of youth, in accordance with the best principles.

Nor is this to be treated lightly by the philanthropist. In a country where the people are sovereign, the public manners give character to the policy of the nation. The habits of men are formed in youth; and how unhappily formed, we have only to look around us, for an instant, to observe. With regard to many who are brought under the influence of Sabbath instruction, it may be said, that they are suffered by their parents to grow up with as little care or correction as the wild ass's colt.

It was the melancholy sight of the ragged and filthy children of an English market-town, which led the benevolent Raikes to the happy project which has now proved so extensively successful. The Sunday-scholar is taught (or ought to be taught) habits of personal cleanliness, of willing obedience, regularity, punctuality, and order. Diligence and courtesy are enjoined and demanded. A spirit of voluntary subjection is peculiarly important in a commonwealth like ours. The want of this is a striking characteristic of the disorderly part of every nation. These, however, are but the smaller advantages of this institution: to estimate its excellence, we must view it as connected with religion, and as auxiliary to all the means and instruments which the church possesses.

The Sabbath first claims our attention. It has been well said, that "the Sabbath is the great organ of the divine administration. Where the Sabbath does not give presence and energy to the divine government, the moral law is without effect; parents are without natural affection; children are disobedient and dissolute; and the family a scene of turmoil and wretchedness." This holy institution, the pupil of the Sabbath-school is taught to revere. However young he may be, he is made to feel that there is something sacred about the duties to which he is called; something which distinguishes this from all other schools. He learns that the employments of the Lord's day, must not be secular. He is actually taken from scenes of temptation, from profane sports and wicked company, and taught to hallow this sacred time. All that he learns has a manifest bearing upon his spiritual and eternal interests.

The holy Scriptures are honoured and made useful by Sunday-schools. They are the subject of all the studies. In the well-conducted school, every thing tends to produce reverence for the word of God. It is, by pre-eminence, *the Book*—the only book of authority. It is not merely read, but examined with diligence, explained, applied to the heart, and treasured up in the memory. The conscientious teacher strives to lead the child to the impression, that God here speaks to *him*; that the doctrines and precepts are practical, and appropriate to his own case. No instructor can perform his duty, who is satisfied with a mere *hearing* of the appointed lesson, or explanation of its general meaning. The salvation of every individual soul, is the great object which should never be out of view. It may be remarked, that parents as well as children have been led to search the Scriptures, and to take a personal interest in those truths, concerning which they have been induced to inquire, for the purpose of rendering assistance.

The public worship of God, and the preaching of the gospel, find an auxiliary in the Sunday-school. It has pleased God by the foolishness of preaching, to save them that believe; and he has ever chosen to attach dis-

tinguished honour to this means of grace, and to make it the great instrument for building up the church. It is presumed that in all Sunday-schools, the pupils are led to the sanctuary, or exhorted to attend. In this way, thousands are brought within the sound of the gospel upon every Lord's day, who would otherwise have been strolling in the fields or the streets. The very exercises of the school are acts of worship, or, in a certain sense, preaching of the gospel. The place of instruction is, in the great majority of cases, near to some place of worship; and in large cities, separate assemblies of Sunday-scholars are addressed by their own peculiar pastor. The pupil comes to the house of God, with a mind somewhat prepared for its sacred employments, instructed in the duties of the place, and in many cases, taught to sing the praises of God. He comes with such knowledge of the Scriptures, and the great points of saving knowledge, as render him an intelligent, and perhaps a devout hearer. This gives encouragement to ministers of the gospel, who find that they can speak to those who are capable of understanding and receiving the truth.

The religion of the closet receives likewise its share of influence from this simple but mighty institution of Christian love, and every portion of the instruction points towards the cherishing of *personal piety*. Can it be denied that many here learn to pray, who never bent the knee before? Are not many taught to know God as a Father, who connected his name only with the blasphemous imprecation? The Sunday-school teacher whose eyes are opened to see the true nature of his employment, will ever keep this object in view. He will anxiously follow with his prayers the instruction of his lips, and watch the germination of the precious seed in the heart. Is not the salvation of the soul our ultimate object in all these endeavours? And has not God, even in the single year just past, given us ample reason to believe that this object has been happily attained in many blessed instances? Not only scholars, but teachers and parents, and whole families, have received the heavenly

calling. Those who have the principal direction of Sabbath instruction, will never lose sight of this great end of their labours. In instruction, in the preparation of books, in the selection of teachers, this will be kept in view. Of labours thus judiciously and faithfully performed, we shall never see the full influence, until in eternity we have learned how many years of active labour have been gained by the church, in the case of those who have been converted early in life; how many beloved youth have been directed towards the ministry of the gospel; and how many millions have been saved from sin, and admitted to the paradise of God. This will be viewed as the most important branch of our subject, and on this delightful theme we could willingly expatiate, were it not for the desire of bringing under a rapid review one or two collateral topics.

The Bible Society is justly viewed as one of the most noble auxiliaries of the church, and at the present moment it is arising in our country with a conscious strength and holy valour, which may well "turn to flight the armies of the aliens." Let us be permitted to claim for the humble instrument for which we plead, an honourable agency in the same work. From what has already been briefly said concerning the holy Scriptures, it will be obvious, that the Sunday-school contributes to the usefulness of Bible societies. Where thousands are taught to read, it is certain that the demand for Bibles will be increased, and that the contributions of the church must be more frequently solicited: but is not this precisely what we desire to see? Deploring as we do the apathy which prevails with regard to the Scriptures, is it not cheering to foresee, that a few years will fill our land with a generation who will not consent to live without these lively oracles? There are none so likely to be profited by the gift of a Bible, as those who have been reared in Sunday-schools. Many who receive the precious treasure are unable to read. An equal number take no interest in it, and are ignorant of its value. But this is not the case with the pupil of the Sunday-school. He knows that it

contains the message of salvation. In addition to this, he has in some measure learned the true principles of interpretation. Again, he who most values the Bible, will be most inclined to circulate it; and thus a band of agents will in time be prepared. It may perhaps be said, without fear of contradiction, that no copy of the Scriptures is more truly useful, than that which is used by a child in the Sunday-school. Here alone can we be sure that it is carefully studied. Let it be remembered also, that parents thus acquire an anxiety to possess and understand the sacred volume.

Religious Tracts, and the Societies which distribute them, have their sphere of usefulness extended by similar causes. This is so apparent that we need only, in addition, direct the reader's attention to the importance of tracts to the rising generation. They are short, and simple, and interesting. Through the hands of children, they find their way to many ignorant and depraved families, and sometimes are messengers of life. The Sunday-school goes hand in hand with the Tract Society, because all Sunday-school books are tracts; and these are disseminated with a systematic regularity, and with an effect which is unknown under any other circumstances.

The Cause of Missions—a cause so dear to every Christian heart, and which is gaining more and more upon the sanctified affections of believers,—receives its tribute from the Sunday-school. The latter is a missionary institution; for it carries the gospel to the ignorant and to the poor. It often exists where the preached word is unknown. The Sabbath-school teacher upon our frontier, is a Christian pioneer, and in many instances, if not formally yet really, he is a preacher of righteousness—a missionary of the cross. The missionary spirit is encouraged in Sunday-schools. It is fostered by the pious teacher, and by the great number of books which comprise missionary narratives. Neither do we despise the mite which is cast by infant hands into the Sunday-school box, "to carry the gospel to the poor Indians." Few Sunday-school teachers can have failed, at

certain times, to feel the similarity of their vocation with that of the foreign missionary. In this manner, perhaps, more than one, now in distant lands, have been induced to meditate upon their own duty, and to give themselves wholly to the work.

Instead of urging to weariness, even by a subject so important, the reader who loves this cause,—I will close by merely enumerating a few topics on which it was my purpose to dilate, viz. influence of Sunday-schools upon *teachers*; upon *parents*; upon the *church*; upon the *unconverted*; upon *pastors*.
X. X. X.

THE ORIGIN OF WORSE TEMPER.

The peculiar phraseology in which we have expressed the subject of the present remarks, is not accidental. Concerning the origin of *bad* tempers, passions, and dispositions, we have no doubt. The clear and strong light which beams from every page of the Bible discloses it to us—*For from within, OUT OF THE HEART OF MAN, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man.* Mark vii. 21—23.

Our remarks shall be illustrative of the various ways in which tempers sometimes called *good*, are made *bad*; and in which tempers, agreed on all hands to be *bad*, are made *worse*.

And first, these bad effects result from unjust, hasty, and indiscriminate censure, or punishment. How often are children, at a very early age, reprimanded or struck, in a fit of vexation or fretfulness; when the same supposed offence would be matter of mirth or playfulness, if the parent, or

whoever has the care of the child, were in a different humour?

The instances are not rare in which children have habitually watched the changes in a parent's face, indicating good or ill humour, in order to seize the auspicious moment, for asking a favour or confessing a fault. Sometimes it is at, or after a grateful dinner; at others, during the indulgence of some favourite habit: now, when abroad, or where there is company to check the burst of ill humour; and then again, where there is all the quiet and comfort of home, to tranquillize and sooth the feelings. The reverses of business; the perplexities and cares of daily life; the trivial disappointments and crosses which a father meets,—are all marked and distinct in the mind of his child. They are like so many dangerous straits or rock-bound coasts, towards which the gallant little bark will never venture. And we have known even *the changes of the weather*, to be watched by the domestic circle with almost as much anxiety, as that with which a sailor watches the portentous flight of “Mother Carey's chickens.”

By what term should we denote such conduct, when seen in rulers and magistrates? **TYRANNY** is the only word which expresses it; and it means the capricious exercise of power. The conduct of a parent, however, in the case supposed, though marked with all the odious features of *tyranny*, is without any of its lame apologies, and is, on the contrary, attended with aggravations unpalliated and peculiarly its own. The physical and mental weakness of the child, renders his attempts to plead, resist, or escape, alike unavailing; and unless the natural affections were stifled, and the

sympathies of the soul frozen up, the mere spectacle of helpless dependence would lead to tenderness and discrimination in the exercise of parental authority.

The child is old enough to see that the censure or punishment is inflicted in a fit of temper. The flash of the eye, the quick motion of the hand, or the loud shrill voice—all tell him of it; and when, in addition to this, he feels, as he often may, that no blame attaches to him, and that he is censured or struck, not because he has done wrong, but because his parent is vexed, and must discharge his ill-humour from the ends of his fingers or his tongue,—his temper must be made worse by it. We have a case in point.

Two or three Sundays ago, we saw a father walking with his little boy, perhaps four years old. He was dressed in clean white clothes; and a happier little creature is seldom seen among the children of men. Instead of leading him by the hand, as he should have done, where there was any danger of a mistake, he suffered him to run forward. The little fellow had a branch of willow in each hand, and while tripping fearlessly along, he overlooked a hollow place in the walk, occasioned by the spreading roots of a tree, and now full of dirty water. Stepping suddenly into it, and having his little hands occupied with the willow boughs, he fell fairly forward into the puddle, and what with the chill and fright, he screamed out most piteously. Instead of a kind word or a compassionate look from his father, to whom alone he could look for sympathy, the thoughtless man broke out into a violent passion, gave the child a severe blow, snatched his willow branches out of his hand, and threw

them into the street, saying, "You shan't have one of 'em;" shook him furiously by the arm, and then applied his handkerchief to him, with much less gentleness than a respectable groom shows in currying a horse. The poor little fellow stood crying as if his heart was broken; and all the comfort he got from the *man* who claimed to be his father, was that he should "go home and put on his dirty clothes!"

The fear that there were many in the neighbourhood who might think we meant them, restrained us from crying out from our window, upon the injustice and cruelty of the scene. We would gladly have told him, that he was giving his son undeserved pain and distress, in addition to necessary disappointment and mortification, all caused by his own heedlessness and folly, in neglecting to take proper care of a child that was not old enough to take care of itself.

It is obvious, that the frequent repetition of such an exercise of power, will transform a grateful, confiding, and ingenuous child, into a trembling, cringing, deceitful slave. It will make whatever is good, bad; and whatever is bad, it will make worse.

For the American Sunday-School Magazine.

IN WHAT SPIRIT SHOULD RELIGIOUS INSTRUCTION BE IMPARTED TO CHILDREN?

The question at the head of this article, is one in which Sabbath-school teachers are deeply interested.

By many, if not most of those engaged in this responsible employment, the inquiries are frequently and anxiously made—"How shall we instruct the little ones committed to our care, in such a manner as really to benefit them? What qualifications must we possess, in order at once to

interest and improve the minds of our pupils, and lead them to a cordial and practical reception of those truths, which are able to make them *wise unto salvation?*" All who are disposed to unite in the above inquiries, will be ready to concede, that to be able to give instruction in a right spirit, forms one important qualification of a Sabbath-school teacher.

The object of the present article is, to inquire what that spirit should be; and on this subject, as on every other connected with our duty as moral agents, we must go to the *law* and to the *testimony*, if we would receive an unerring answer.

From this infallible guide we learn, 1. That those who attempt to teach others religious truth, should be influenced by love to the Lord Jesus Christ, and a regard to his will.

St. Paul, in all his arduous and self-denying labours, was influenced by the *love of Christ*. And when our Lord gave the command to Peter, "*Feed my lambs,*" it was not till he had first asked the question, "*Lovest thou me?*" and received from the penitent disciple repeated assurances that he did really love him.

When Sabbath-school teachers are tried by the perverseness of their children, or by other difficulties which lie in the way of their instruction, how consoling to think of the example of our Lord when he took a little child in his arms and said to his wondering disciples, "Whoso shall receive one such little child in my name, receiveth me."

2. Feeling their own weakness and dependence, Sabbath-school teachers, and all whose duties are similar, should look to the Lord, and trust in him alone for wisdom and grace. When pressed with trials and difficulties, and constrained to adopt the language of the apostle, "Who is sufficient for these things?"—how animating the recollection, that "our sufficiency is of God," and that "through Christ strengthening us, we can do all things!" At such a time, how important are the precepts, "Trust in the Lord with all thine heart, and lean not unto thine own understanding;—in all thy ways acknowledge him;" and how cheering is the promise

which follows—"and he shall direct thy paths."

In accordance with this are the words of our Lord—"Abide in me, and I in you." "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me, ye can do nothing." By thus abiding in him, seems to be meant, that we should look to him continually, as the source of every good affection and every just thought that we can exercise. If we thus receive truth from the Lord Jesus Christ, the instructions we communicate to others, will possess a life and power they can obtain in no other way. But if our instructions are merely formal, and derived from ourselves, without any reference to that *Spirit* who "guideth into all truth"—even though literally correct, they will be destitute of power to convince our pupils of sin, or to lead them to him who giveth life and salvation.

3. Sabbath-school teachers should possess a kind and affectionate, meek and patient spirit. Such a spirit is needed by all teachers of truth; but by none more than by those who attempt to teach children. They have peculiar *need of patience*. For "line must be upon line, precept upon precept; here a little and there a little," as the tender minds of their pupils are able to bear. The example of the great apostle of the Gentiles, is well worthy their imitation: addressing those he had instructed, he says of himself and his fellow labourers, "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to impart unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." The precepts of the Bible are to the same effect. "I therefore beseech you," is the language of the same apostle, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering." "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient." Another apostle recommends the same spirit when he says, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husband-

man waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient."

4. Sabbath-school teachers should be earnest and persevering in all their exertions; intimidated by no obstacles, discouraged by no difficulties.

Under this head it will be necessary to quote only a few passages from Scripture in the way of precept and encouragement. "Cast thy bread upon the waters; for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Whatsoever thy hand findeth to do, do it with all thy might." "Let us not be weary in well doing; for in due season we shall reap, if we faint not." "Be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." "Train up a child in the way he should go, and when he is old he will not depart from it."

We have seen that the proper spirit of all Sabbath-school instruction, should be derived from love to the Lord Jesus Christ; that we should look to him constantly as the source of grace and strength; and that a kind and conciliating, mild and patient disposition, should be united with untiring perseverance in duty.

What a new aspect, fellow teachers, would our schools present, if all our instructions were communicated in this spirit. What nurseries of piety would these schools become, and how many plants of righteousness would they be instrumental in preparing for the garden of God!

While we have much cause to mourn that we have fallen so far short of duty, let us unite in fervent, persevering prayer, that the Lord would give us repentance for all past failures, and new measures of faithfulness and zeal in future. Let such prayer precede, accompany, and follow all our instructions. Then, while we *go forth weeping, bearing precious seed*, we may rest assured that we shall *come again with rejoicing, bringing our sheaves with us*.
L.

INDIAN SUNDAY-SCHOOLS, CONVERTS, &c.

Extract of a letter from a gentleman, dated
* * * *, (Alabama,) June 24, 1829.

The ministers of *Alabama* are becoming deeply interested in Sunday-schools, and are anxious to procure a suitable agent. On the second Monday of the month, I attended the Sunday-school Monthly Concert of Prayer, at Mayhew. Most of the Choctaw children that compose the Sunday-school, were present; I conversed with them, and found them better informed than most Sunday-school pupils in pious congregations. One morning, before I arose, they had assembled in the school-room, and sent for me to conduct their prayer meeting. They sing pleasantly in both the English and Choctaw languages. A minister from Alabama stated, that of *eighty-five* who had lately united with the church in the town from which he came, nearly all were connected with the Sunday-school and Bible class. A gentleman in Columbus has offered to advance one hundred dollars to support a depository of books from the American S. S. Union.

One morning, a large negro, wearing an Indian hunting shirt, entered brother H.'s study. He had come forty miles to converse respecting his soul. "How," said I, "did you discover that you were a sinner?" "What started me the worst," said he, "was the book; (taking from his pocket a spelling book given him by the missionary.) "It made my flesh tremble. It said—Who can say he has no sin? Then I knew I had sin. My heart seems to be the main seat of the sin. It said—He who came to save us, will wash us from all sin. Then I knew it must mean Christ. My sins seemed high, and I could do no way but to look to Christ. My heart is more willing that way, than the other; yet sometimes, before I know it, it will go away yonder."

"Are your prayers good?"

"When I hear any body else pray, I think they do it better than me."

"Did you make these feelings yourself?"

"No: *this thing came to me. I could not pick up the start of it.*"

This poor slave, with others, holds

a prayer meeting—a witness for God among the heathen.

At eleven o'clock I preached to a congregation composed of the white man and his half-Chickasaw children; the negro; the Chickasaw woman, with long dark hair dishevelled, as a badge of mourning; the Chickasaw man, with his long-fringed hunting shirt, girt about with red wampum, his buckskin leg-coverings ornamented with trimmings, his beads, earrings, and handkerchief, adjusted like the Turkish turban,—all attention: some feasting on the truth; some wondering at this new gospel; and some listening for a word to relieve a troubled heart. The church consists of about sixty members, the majority of whom are the slaves of Indians. Many of them stately come from five to twenty miles to church, on the Sabbath; and after performing the hard task of a slave during the week-day, they will come a considerable distance to an evening meeting. The Indian chiefs, moved with envy, have passed a law, confiscating their goods and abolishing their Sunday-school.

SUNDAY-SCHOOL ANNIVERSARY HYMN.

There seems a voice of murmur'd praise,
Amid the leafy bowers,
And where the streams in crystal maze,
Refresh the thirsty flowers;

But loudest where yon arching trees,
By summer's hand are dress'd,
It swells on every gentle breeze,
From bough, and spray, and nest.

Then if the things by Nature taught,
Breathe music o'er the sod,—
How high should rise our raptur'd thought—
We, who are taught of God?

To us He speaks,—from Morning's cell,
From Evening's dewy sphere,—
And when the Sabbath's holy bell
Melodious warns the ear,—

To us He speaks, He guides our choice
By heav'n's own book divine;
And aids our teacher's much lov'd voice
T' impress each treasur'd line.

To us He speaks—and we in praise
Would still the answer bring,—
Here, where creation joins our lays,
And there, where angels sing.

L. H. S.

Hartford, Conn.

AN EXHORTATION TO CHRISTIANS IN
MIDDLE AND ADVANCED LIFE, TO BE-
COME SUNDAY-SCHOOL TEACHERS.

It is a perplexing question to many of the friends of Sunday-schools, (and one which we suspect the enemies of Sunday-schools sometimes silently ask,) why so few religious people, in *middle and advanced life*, are found engaging as teachers? Is the occupation too humble? too laborious? too self-denying? Are they not needed? Could they not be useful? Have they important duties incompatible with this? Is it not their place?

To these questions the word of God gives but one answer; and as the following extract presents in strong language our view of the subject, we call the attention of our readers to it; and we strongly desire that they would diffuse the sentiments it contains as widely as possible among the middle-aged and advanced Christians, most of whom seem to feel themselves exempted from all labour in this field.

We were gratified, a few Sabbaths since, in hearing this subject briefly discussed, and the duty it involves earnestly enforced, from the pulpit. The preacher very properly considered the word of God, read and preached, as holding the first place among the means of grace. He then said of Sunday-schools, substantially, that they would never accomplish half the good which they are designed to accomplish, and which they are capable of accomplishing, till they engage the warmest hearts, the most vigorous minds, the most enlightened understandings, the most devoted piety to God, and the most burning love to souls which the church can furnish. Such a work belongs not so exclusively to the young, and never should be com-

mitted to the ignorant and inexperienced; and that there is so much of ignorance and inexperience necessarily suffered, is the deep reproach and foul shame of the church in the nineteenth century. And in adverting to the same subject in an evening service, the preacher expressed the same sentiment, and proclaimed his determination to repeat it from Sabbath to Sabbath, and from house to house, whenever and wherever opportunity presented, until a change should take place; and this he felt to be his sacred duty, as a minister of Jesus Christ, and as one who loved and prayed for the prosperity of Zion.

“If you are indeed a Christian, you will not need any argument to prove, that your religion imposes the strongest obligations upon every one of its professors, to use the most strenuous efforts for the extension of its blessings to all around. ‘Thou shalt love thy neighbour as thyself,’ is both the imperative injunction of the law, and the delightful precept of the gospel.

“That your services in the cause of Sunday-schools are much needed, and may become highly beneficial, will be clearly evident from the circumstance—that even in your immediate neighbourhood, and, perhaps, close to your own habitation, you cannot walk through the streets on the Sabbath day, without noticing many children who live in the open profanation of the Sabbath, and are growing up in ignorance and vice. This is especially the case in cities and large towns. Can you gaze with indifference upon the multitude of uninstructed and neglected children, and pass them by whilst thus perishing around you? Perhaps your jealousy for the sanctity of the Sabbath might excite your indignation, and lead you to reprove their profane and immoral conduct. How would the censure revert to yourself, and with what poignancy would it be felt in your own conscience, were one of their number to exclaim, ‘No man careth for my soul!’ O think of the opportunity you pos-

ness of inviting these children to partake of the blessings of salvation; and of the guilt which will be incurred by neglect. On making due inquiry, you will, in all probability, find that some Sunday-school connected with your own place of worship, or not far distant from your habitation, may greatly need that assistance which your opportunities and qualifications fully enable you to impart. You may render such institutions the most valuable service by uniting your prayers and exertions with those pious teachers who have been often discouraged, because their strength and numbers have hitherto been inadequate to their high and holy enterprise.

"Considering your present situation and circumstances, you may, perhaps, be ready to offer some reasons why you cannot engage as a teacher in a Sunday-school.—Without attempting any reply to such objections, we would most affectionately direct you to the throne of grace, that you, with your excuse, may be presented before that God who searches all our hearts, and knows all our ways. If your objections will not bear this scrutiny, then, should your heart really be influenced by pious feelings, you must not, you ought not, you surely cannot, continue to entertain them.

"Permit us to indulge the hope, that the principle, the necessity, and the sacredness of the claims urged upon you, will, from these remarks, strongly influence your mind in behalf of Sunday-school exertions.

"You know the nature of a teacher's employment in these institutions. It is to collect children together, to teach them the Bible; and to explain and enforce the truths of Scripture in a familiar and impressive manner, suited to the capacities of the young. You need not doubt your qualifications. The very commencement of your employment, the assembling of the children in a Sunday-school, prevents the evil to which they otherwise would be exposed at home, in the streets, or in the fields; and places them in a situation where they may receive the greatest good. And the teaching is so simple and easy, that if you can only read correctly yourself, and possess common sense, common patience, and

common benevolence, and can keep your class orderly, you will be sufficiently qualified for the employment.

"The other part of your work is of a much higher order, but to which you will also be fully competent, if you possess a tolerably correct knowledge of Scripture truth, and your heart be warmed with love to Christ, and to immortal souls. You will find it necessary to ask your scholars plain questions, to ascertain whether they understand the meaning of the various passages and subjects offered to their attention. You will thus correct their errors, and communicate the most valuable sentiments, which must be followed by suitable cautions, admonitions, directions, and encouragements from the word of God. In fine, you must be zealously employed in conveying *knowledge* to the souls of your scholars, looking up to the Father of spirits for the desired blessing to render your efforts availing and prosperous. In thus steadily pursuing your engagements, you will be delighted with the progress of your scholars, and you will possess the additional advantage of promoting your own spiritual improvement.

"In contemplating the great work to which we solicit your hearty co-operation, you will perceive it to be one of spiritual and eternal importance. By consenting to become a Sunday-school teacher, you will be engaged in a cause which not only aims at securing the temporal and eternal happiness of mankind, but which is intimately connected with the general progress of truth, and the advancement of the glory of God. Did ever hero pursue an object of such dignity and magnitude as that which animates the zeal and commands the exertions of Sunday-school teachers? To impart those principles which make sin appear the most baneful evil in the world, and which make a crucified Saviour appear most endearing and glorious: to convey such knowledge to the ignorant as shall not only be serviceable to them in this life, but which, under divine influence, may prove the means of leading them to a blissful state of immortality, through the grace of our blessed and beloved Redeemer: in fact, to become workers

together with God, is the grand employment to which, with all Christian love and earnestness, we now invite you.

"Encouraged by the elevated and momentous subject upon which we now address you, we conclude by again strongly urging you immediately to become Sunday-school teachers.

"O, *pious* friends, 'our mouths are opened unto you, our heart is enlarged; ye are not straitened in us, but ye are straitened in yourselves. Now for a recompense in the same: be ye also enlarged,' for we cannot endure the thought of a denial, when we plead with you in the name of our gracious Saviour, and on behalf of immortal souls."

EARLY RELIGIOUS INSTRUCTION.

"I was the only surviving child of my parents. I was too young, when they died, to retain any distinct remembrance of the pious instructions they had given me, though from the following circumstances I am convinced, that such instructions were given:—that all my ideas of religion, though apparently recent in later life, seem always, in some indescribable manner, to connect themselves with the earliest scenes of my childhood. The very tent in which Abraham dwelt, in the plain of Mamre, is always pitched, in my imagination, in a wide field which was in view of my father's house; and Paradise, with all the blooming charms of Eden, are, somehow, strangely associated in my fancy, with the smiling and fruitful garden of the little rectory. In addition to this—the pale, sweet face of my beloved mother always offers itself, whenever I think of a dying saint; and, even amid the darkest days of my youth, I used to think of my father with anguish, whenever I had done any thing particularly amiss."—*History of Mrs. Crawley.*

The Sabbath-School Herald, published at New Haven, Conn., informs us, that "during the year 1825, a revival of religion took place in a small parish in the eastern part of that state.

As the fruits of this precious season of refreshing, 51 united with the church. Of this number 29 were Sabbath-school scholars, and two were teachers, the only ones who were not before professedly pious; and it is worthy of particular remark, that in a family consisting of several children, the only one that attended the Sabbath-school, became a hopeful subject of divine grace, while the rest remained in their sins, without exercising repentance towards God."

CENTRAL (N. Y.) SABBATH-SCHOOL UNION.

The first anniversary meeting of this important auxiliary, was held at the first Presbyterian church in Albany, May 7, 1829; on which occasion the Hon. Stephen Van Rensselaer was elected president of the Society. A statement of the condition and prospects of Sunday-schools in the various counties embraced in the Union, is given, with as much minuteness and accuracy as was attainable.

The whole number of the pupils in the Sabbath-schools connected with that Society, is estimated at less than 13,000; and the whole number of children attending common schools within the same bounds, is computed to be more than 86,000. We presume the Society embraces most of the schools, inasmuch as the report afterwards speaks of 73,000 children, within the circumscribed limits of their operations, not yet embraced in any Sabbath-school enclosure. And from the report of a sister Union, the fact is learned, that within its bounds, where agencies have been extensively sustained for three years, more than

90,000 children are without Sabbath-school instruction.

"The field is large, the harvest plenteous, but the labourers are few; and this fearful disproportion must continue, unless the unofficial as well as the official talent of the church can be elicited. The lay-members and parents must feel that it is not only their duty to engage, but to engage actively, zealously, and perseveringly in the blessed work of gathering and feeding the lambs. We read in the history of the church of a work far more difficult, and that called for far more sacrifices; we refer to the rebuilding of the demolished walls around God's chosen city, when every workman with one hand wrought in the work, and with the other held a weapon, and yet we are informed that it was accomplished in 52 days; and a most significant reason is assigned for such despatch—'for the *people* had a *mind* to work.' How easily and speedily would these 73,000 be enrolled upon the list of Sabbath-school pupils, could the members of the church of Christ be seen, every returning Sabbath, leading each a child to these sacred schools."

On the comparative liberality with which means are furnished to sustain Sabbath-schools and common schools, the report mentions it as

"Somewhat singular, that many of the professed friends of *improvement* should withhold their aid to this cause, when it can be demonstrated from the laws of mind, and confirmed by the voice of daily experience, that Sabbath-school instruction has had a most powerful influence in simplifying, and if we may so say, naturalizing, the *modes* of imparting instruction in this advancing and enterprising age; and in fact, through the medium of its juvenile publications, fixing an original impress on the future literature of our own country:—through the medium of its libraries, rapidly forming a reading community through every part of our extending population."

PARTING ADVICE TO A YOUTH ON LEAVING HIS SUNDAY-SCHOOL. "My son, if thine heart be wise, my heart shall rejoice."—*Solomon*. Revised by the Committee of Publication. American Sunday-School Union. Philadelphia, 1829. 108 pp.

There is perhaps no incident in the progress of a devoted Sunday-school teacher's duty, more full of interest and anxiety, than the parting with a pupil. Whatever may have been his character and conduct, there is something in being separated from him, entirely and for ever, which is extremely painful. If we have found in him an untractable and obstinate temper, we cannot but think how many difficulties and hardships it will bring upon him, in his course through life. If he has shown a malicious, or revengeful, or deceitful spirit, still greater is the danger that awaits him. If he has seemed to be utterly insensible to the voice of wisdom, and to the counsels of eternal love, which have been so long addressed to him in the course of his Sabbath-school exercises,—the teacher cannot help thinking how improbable it is that a more convenient or more favourable season will be found for listening to them. If he is distinguished for levity and thoughtlessness, strange indeed would it be, if his teacher forgets that the world is full of snares for such an one. Whatever may be his propensities, he is about to leave the restraints of regular religious instruction, adapted to his peculiar character, administered personally and affectionately, and urged by all the motives and considerations which love to his soul and duty to God can suggest. It is, at all events, uncertain, what may be his

future circumstances, or what may be their influence on his mind and character. "And even if all these things were out of my mind," the teacher may say, "still *he is no longer in my class*. I have been attempting (I hope in the fear of God and in dependence on his grace) to lead his mind to the consideration of those things which *I know* are of the chief importance to his welfare. I have prayed *for* him, and *with* him; I have studied, in every way, to win his affection and confidence; I have endeavoured to direct, and (I hope) to *lead* him in the strait and narrow way, and to convince his heart as well as his understanding, that without holiness no man can see the Lord. I believe he is attached to me: and I cannot bear to see him leave me, and his companions in the class, without sure evidence that I have not laboured in vain, nor spent my strength for naught. I feel as if there might be some point of duty in which I have been negligent—some principle in his moral character which I have overlooked, or mistaken—something that I might have said or done, to say or do which I shall never have another opportunity!"

Thoughts like these, varying according to the variety of circumstances in which the separation takes place,—occupy, we believe, the minds of many teachers on such occasions. We know, for ourselves, that when we look at the eight or ten individuals who constituted the class under our care, when, twelve years ago, we first entered on the interesting duty; and see them filling their respective places in society, and already sustaining some of the most interesting relations of life,—we cannot but regret that the opportunity once afforded to teach

them the things that belong to their peace, was so unfaithfully improved: and it seems as if the recurrence of such an opportunity would be among the most desirable blessings. We could teach them, as it seems now, principles which they must have daily occasion to apply. We could talk to them, familiarly and affectionately, of the temptations and trials to which they are now exposed, but which seemed then at too great a distance to be objects of apprehension. We could show them in whose strength those temptations may be overcome, and whose grace is sufficient for them in all their trials. But all this is vain: they and we have passed far beyond the period at which the endearing relation of teacher and pupil may properly exist; and we are all learning in the wide, and deceitful, and unfeeling world, the lessons of experience which God in his providence appoints for us.

When Sunday-schools have been in successful operation so long and so extensively, as to show us a body of teachers and scholars on the stage of life together, and so near to each other as to be objects of mutual interest and observation,—we shall see a strength and permanency in this delightful relation, to which we are yet, comparatively, strangers.

We have been led into this train of thought, by the very excellent and seasonable publication of our Society, entitled, "*Parting Advice to a Youth on leaving his Sunday-school.*" It is designed as a *present at parting*; and it contains precisely those counsels which are fitted to the case and the occasion. In the blank leaf there is a printed form for the name of the pupil, school, and teacher; and there is also a very neat frontispiece, which may

be supposed to represent the actual use of the book in following life.

The subjects on which advice is given, are as follows:—The Word of God—the Care of the Soul—Dangers on account of Sin—the Way of Salvation—Divine Guidance—Decision for God—the Beginning of Evil—Duties to Superiors—Companions and Friends—Amusements—Books—Amiability—Intemperance—Time and Industry—False Maxims—Means of Grace—Integrity—Humility—Prudence—Truth—Cheerfulness and Gratitude—Usefulness—Self Examination—Communion—Divine Influence—and Eternity.

We have room only for one or two short extracts, which will give some idea of the character and design of the book.

On the subject of amusements—

“Temptations surround you on every hand;

“‘The gates of hell are open night and day,
Smooth the descent, and easy is the way.’”

“Approach not these gates, I beseech you.

“As the house of God is the gate of heaven, so the theatre is the gate of hell. Many of the scenes exhibited in the drama are decidedly vicious. Even some of its best performances are objectionable, since God’s holy name is often profaned in them for the amusement of his creatures. Even the editors of newspapers have not unfrequently remarked of many of the most attractive plays, that no father of a family could take his children to see them without endangering their morals. Plain, innumerable, stubborn facts, prove the theatre, beyond controversy, to be the school, not of good morals, but of vice. Thousands and tens of thousands of youth, who were once happy, and the comfort of their parents and friends, and who bade fair to be useful and respectable in society, have been perverted, irreparably injured, and even ruined for this world, and that which

is to come, by the company they have met with, and the sentiments they have learnt, at a theatre. Within the wretched enclosure of a theatre, vice with its boldest front appears in every form; and by the common consent of all of its votaries, holy men and women are utterly excluded. The avowed friend of God dare not show his face within those walls, where vice sits enthroned, and where she reigns.”

“I feel it also to be my duty, my young friend, to warn you against seeking enjoyment, at particular seasons of the year, at assemblages of dissipated people; such as are to be found at races, and similar scenes of riot and revelry. Like the theatre, these are scenes of great temptation. Many thoughtless young persons have gone thither for amusement, and have been injured and ruined for life. Levity, lewdness, cursing, and swearing are to be found there; and is it reputable for a Christian to be seen at such places? Could you ask God to give you a blessing, just before you were going to such a scene of reveling and wickedness? Is it lawful to mingle with such abandoned society? Has not God charged you to keep out of it? Has he not said, ‘My son, if sinners entice thee, consent thou not?’ Do not ‘evil communications corrupt good manners?’ Do you not daily pray not to be led into temptation? How, then, can you, wilfully, and in defiance of God’s commands, run into it? Will not the Almighty call us to an account at the day of judgment for our time? And what account could you give of that which is mis-spent amidst such scenes of profane revelry?

“Do not reply to me, as some would be ready to do—What! would you deprive me of all pleasure? Certainly, I am very far from wishing to do this; but I would fain shield you from those scenes which, however alluring they may be made, will assuredly destroy your usefulness and peace, injure your character, and ruin your soul. ‘No pleasure!’ exclaims the Christian poet Cowper—

———“‘Are domestic comforts dead?
Are all the nameless sweets of friendship fled?
Has time worn out, or fashion put to shame,
Good sense, good health, good conscience, and
good fame?’

All these belong to virtue, and all prove
That virtue has a title to your love.
No pleasure? Has some sickly eastern waste
Sent us a wind to parch us at a blast?
Are sweet philosophy's enjoyments run
Quite to the lees? And has religion none?"

"Let your duty be a pleasure to you, and then you will never be at a loss for enjoyment."

"The excellent Matthew Henry, when he was dying, grasped the hand of a friend, and said to him, 'You, sir, have been accustomed to notice the sayings of dying men: this is mine:—That a life spent in the service of God, and in communion with him, is the pleasantest life in the world.' May this, my dear young friend, be your happy experience."

On the subject of intemperance—

"Be on your guard against the least approach to intemperance. It is an inlet to every vice that can be named. It has slain its thousands, and its tens of thousands. By this hateful sin, the bounties of Providence are wasted, the passions are inflamed, the conscience is stupified, the body and mind are injured, and the character lost."

"You will have many temptations to violate the bounds of temperance. There are wretches in human shape, who delight to seduce a youth from the paths of sobriety and virtue. It is very frequently the case, that there are some one or more of this description, who do not feel themselves at ease, till they have made every one around them as bad as themselves. They attempt to do this in the most insidious manner. Hence, they very commonly intimate, that he must not be singular, that he will be expected, as he is a fellow-workman, to act as the others do, and to associate with them. Often they appear very generous, and will allure their victim by intimations, that, if he will accompany them, it shall cost him nothing: they will treat him; they intimate, too, that they are sure he will be pleased and gratified; and not unfrequently they mingle threats with their entreaties, if they perceive any reluctance to yield to their wishes, that he must, if he would be comfortable, become even

as they are. Deaf alike to their smiles and their frowns, dare to stand aloof from them, and steadily, but civilly, refuse to accompany them to the public house, or to any scene of dissipation. Do not yield, even a little, to their entreaties. Be resolutely firm in your denial, especially at first; and this will save you much trouble. If you go with them one step, it will be very difficult to leave them, without going a second, or even a third, or a fourth, in the paths of intemperance. Fear not their displeasure; no, not for a moment; in spite of themselves, they will be compelled to respect you for your consistent conduct.

"Every vice is connected with intemperance. Should you fall into the horrible gulf, there will be little hope of your ever rising again, so as to be of any real use to society, or comfort to your friends. 'All things,' says a good writer, 'in heaven and on earth, exclaim against intemperance, with a single voice. Our health, our reputation, our safety, our reason, our usefulness, our lives, our souls, our families, and our friends, in solemn and affecting union, urge, entreat, and persuade us to abstain. God commands, Christ solicits, and the Spirit of grace influences us to abstain. Angels and glorified spirits behold our conduct with such anxiety and alarm, as happy beings can feel; and watch, and hope to see our escape. The Bible, with a terrible voice, thunders in our ears that awful denunciation, 'Drunkards shall not inherit the kingdom of God.' Even hell itself, follows the rest of the universe; and, in spite of its own malevolence, subjoins its dreadful admonition, by marshalling before us the innumerable hosts of miserable wretches, whom this sin has driven to its mansions of despair. Who, that does not already sleep the sleep of death, can refuse to hear,—awake, and live?"

On the subject of integrity—

"There are young persons who make no scruple of wasting or destroying occasionally, or constantly, articles which belong to their masters or employers; they would be surprised if any one should charge them with dishonesty, but yet the charge

would be well-founded. He who wastes a little of his master's property every day, really robs him of very much in the course of a few years: nor can God or man regard such an individual as guiltless. In reference, then, my dear young friend, to uprightness, as well as to every other duty, ever bear in mind the admirable precept, which includes the substance of a volume in a single verse, 'Whatever ye would that others should do unto you, do ye even so unto them, for this is the law and the prophets.' Should you be found destitute of common honesty, your pretensions to any virtue will be utterly vain. It is very properly remarked, by the excellent Dr. Watts,

"In vain we talk of Jesus' blood,
And boast his name in vain,
If we can slight the laws of God,
And prove unjust to men."

And in closing the "advice," the following solemn considerations are urged.

"Forget not, my dear young friend, that you are constantly approaching nearer and nearer to the eternal state;—that you are daily forming that character which can never be altered; and that a perpetual abode will shortly be assigned you, where there is nothing but sorrow, or unmingled joy.

"Think, I beseech you most earnestly and affectionately, think of this solemn subject. It is for your life. Pray for grace, to number your days, and apply your heart unto real wisdom; that you may think, and speak, and act, as you will assuredly wish you had done, when you come to die, and at the great day of account.

"May I entreat you, my dear young friend, as a parting request, that you will often review these important, these last admonitions, which I have addressed to you; and let me beg of you to make all the subjects I have referred to, a matter of prayer, till they are indeed impressed on your memory, and written on your heart.

"It shall ever be my earnest prayer for you, that after a long life of usefulness and comfort, in which you shall eminently adorn the doctrine of God your Saviour, you may be ad-

mitted into his heavenly felicity, and be like him, and with him, for ever: and that I, your teacher, and you, my beloved scholar, may never more be separated, but may for ever be united together in the praise and service of God and the Lamb. May God grant it, for his mercy's sake."

We cannot dismiss this subject without suggesting whether valuable advantages would not result from the observance of more ceremony in the first entrance and final departure of children and teachers. The impression which these forms leave on the minds of children and young persons, are often very deep and enduring; and in many schools, the most desirable effect has often followed. Children should be made to understand and feel more generally, that the exercises of the Sunday-school involve much of solemnity and responsibility; that it is not a light matter to enter, or leave the place of instruction. All the exercises of the school should bear a decidedly *religious* character; and while every thing like stiffness, or austerity, or demureness, should be avoided; nothing like levity or irregularity should be indulged. All things should be done with that decency and order which become the house, and the word, and the day of God.

WHAT MAY BE DONE.

We are under great obligation to a friend at the west, for sending us a copy of a letter received by the Western Sunday-School Board of Agency, from a gentleman of much distinction in the state of Indiana, who had been elected a member of that Board.

It is among the gratifying indications of the progressive interest which

is felt in the institution of Sunday-schools, that men holding places of honour and trust, are willing not only to advocate and patronise them, but to share personally and actively in the duties of their organization and management.

And we regard such cases with peculiar pleasure, when we find them in that profession to which the gentleman above mentioned belongs; because their professional pursuits lead them to a close examination of the principles and laws by which human society is best preserved and regulated; and their testimony in behalf of Sabbath-schools, is therefore enlightened and strengthened by their knowledge of the moral evils to which the community is exposed, and which Sabbath-schools are well calculated to remedy, or avert.

Especially is this remark applicable to those members of the profession, who have been entrusted with the highest judicial power of the state. The discharge of their official duties, necessarily acquaints them with most of the causes and forms of injustice and crime. And when they see (as they do, continually) how ignorance, indulgence, and neglect, uniformly bring disgrace and reproach upon the character—and generally, ruin upon the soul,—their resort to Sunday-schools, as the most practicable and efficient corrective of the evil, is the best evidence in their favour.

The letter from which we extract the following, is dated July 6, 1829.

“The cause in which you have associated, is one that has for several years engrossed a considerable part of my attention; and I was truly rejoiced when I heard of the establishment of your Board and Depository. I

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deem them of vital importance to the prosperity of our western schools.

“My Sunday-school operations have been principally limited to a circle of ten or fifteen miles around me: and what I have done, bears stronger marks of action than of thought—of experiment than of system,—but I have been successful beyond my most sanguine expectation. The Aurora Sunday-School was attempted as early as 1819, and was occasionally kept up for several years. When that was abandoned, I kept up a school for two years, near my house, without any assistant, or regular teacher; but a want of health, and a decay of the house, compelled me to relinquish this attempt, and Sunday-schools became almost unknown through all this section of country. In July, 1826, I recommenced the school in Aurora; but for six months it had no operative organization. The citizens seemed to be all asleep on the subject. I had no assistance on which I could depend. I had six or eight punctual scholars, and seventy or eighty that sometimes attended; but at no one time did the school exceed twenty-five. In the beginning of 1827, I formed a library, which I procured for \$1 12½. It had an instantaneous effect. In a few weeks, I had sixty regular scholars. I appointed some of my principal scholars for teachers, and procured the attendance of some others, who took the charge of classes; and we, for the first time, commenced acting on something like a regular plan. Our school and our library rapidly increased, and attracted the attention of our neighbours. Several schools were soon organized on our plan, and these gave an impulse to other school districts, until, at the close of last year, the schools that were thus acting in concert, were 24 in number. These extended over a territory of about twenty-five miles in length, and ten or twelve miles in breadth. And although some of these schools are not now in operation, and several of them irregular, yet there are few scholars in these bounds, who have not the advantage of a school within two miles of their residence, and some have as many as three schools within that distance. Four of these schools have

united with the Methodist Episcopal Union; but are only separated from us in name. This induced most of the others to form a closer connexion; and we united with the American Sunday-School Union—first by the style of the Aurora S. School, and lastly, by the style of the Aurora S. S. Union. We have sent to the general Union, a copy of our constitution and first report. At that time we were fifteen in number; we are now eighteen. Our annual meeting is on the 4th of July; and on Saturday last we had a very joyful day. Something more than 600 scholars, with many of their teachers and superintendents, assembled at Aurora—some from the distance of ten miles; and after marching in regular order from the Baptist Meeting House, to a large room selected for the purpose of containing them and a large concourse of citizens, they were addressed by several clergymen of the Methodist, Presbyterian, and Baptist denominations. After which, they partook of refreshments that had been provided for them; and separated in harmony, highly delighted with the exercises of the day.

"We did not receive a report from all our schools, but have a tolerably correct idea of their condition. From what we know, and what we suppose, we report 18 schools, 197 teachers, 1068 scholars, and 2500 volumes in our libraries. The schools are spreading very rapidly through this state. Until very lately, they had been principally confined to the towns and villages; but I trust they will soon be found in every school district."

DR. ALEXANDER'S PAMPHLET.

Suggestions in Vindication of Sunday-schools; but more especially for the Improvement of Sunday-school books, and the Enlargement of the Plan of Instruction. By Archibald Alexander, D. D., Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J. 1829, pp. 32.

It is no ordinary gratification to us, to be able to announce to our readers

the publication of a pamphlet of this character, on such subjects, and from such a source, as that of which we have just given the title. And with this simple notice of its publication, we would leave it to work its own way into the hands, and hearts, and consciences of men, as time and opportunity should favour it. But we feel as if the teachers and superintendents of our schools, and those who, we hope, regularly *receive* (not to say, uniformly *read*) our pages, as life members, may expect a passing reference to what it contains—and this is all we can give.

After illustrating the importance of instruction, (especially *religious* instruction,) to all classes of people, the author proceeds to show that it cannot be given from the pulpit, with any profit, to the hearers who are altogether destitute of elementary education. Of what service is the best written and most elegantly delivered sermon, to one who has no knowledge even of the first principles of the oracles of God? This elementary education being shamefully and commonly neglected in families, where it should be a chief object of attention, it becomes necessary to resort to other means; and no scheme has been devised, in the opinion of Dr. A., more complete and effectual than *Sunday-schools*. For such is the fitness of the institution, to the necessity of the case, that few parents are found who can instruct their own children so well, as they may be taught in many of our Sabbath-schools.

This opinion has been confirmed many times and many ways. So that the progress of children in the acquisition of Scriptural knowledge, a taste for reading, a love of application, and

a desire of instruction—has surprised many of the most intelligent parents and week-day school teachers.

The advantages of the institution, not only to children, but to their teachers, parents, and companions, being shown, Dr. A. proceeds to an expression of his views respecting the character, principles, and duties of the AMERICAN SUNDAY-SCHOOL UNION. And he very justly repels the unfounded and ungenerous allegation, that it is an instrument for building up one denomination. If, indeed, some denominations enter with more zeal and system into the enterprise than others, and thus make themselves conspicuous, the only, and the very desirable remedy is, as Dr. A. suggests, that *all* denominations manifest the same zeal, and enter together into the wide field of noble and holy competition. If any one denomination, now engaged in this enterprise, shall ever gain an ascendancy over another, we believe and trust that will be such an ascendancy as the wise virgins had over their foolish sisters, and such as the active, humble, spiritual Christian always attains over his doubting, loitering, sleeping brother.

There is another objection examined by Dr. A., of which he thinks our Society have not been sufficiently aware. The substance of it is, that our proceedings in the establishment of a system of religious instruction, are too independent of the regular and authorized pastors of churches; and that thus doctrines may be inculcated, and opinions propagated, for the correctness of which there is no security. The answer given to this objection in the pamphlet before us, is perfectly just.

It has, indeed, ever been a most

desirable object with us, to enlist ministers of the gospel, of every denomination, in this work. We have wished them to exercise a visitatorial power over the schools, so far as their official character requires it, or makes it suitable; and we have uniformly recognised them as those to whom, "according to the economy of Christ's house, the religious instruction of the youth under their charge, has been regularly committed."

We wish we were not compelled to omit the simple, eloquent, and earnest exhortation which *Dr. Alexander* addresses to his brethren on this subject, and in which we most heartily concur. We hope it may be a word in season, which shall be extensively heard, and deeply felt.

When ministers are seen "in the midst of all Sabbath-schools within their respective charge—watching, from week to week, the course of instruction; the conduct and character of teachers and scholars; and the progress and prospects of the school—admonishing in love and pastoral faithfulness, the labourers who may seem to be remiss; giving encouragement to the faithful, and a word of exhortation to all"—then we shall feel as if they are aware of the importance and value of Sunday-schools. It is only by this means, that ministers can become intimately acquainted and connected with the plans and proceedings of the schools; or be enabled to exercise over them the kind care and salutary influence, for which they will receive, in return, kindness, confidence, and gratitude. It is not by leading the exercises of devotion with which the school is opened and closed, nor by a stiff and formal address, once in a month or two, to teachers and chil-

dren—that confidence is to be won. It is by familiar, personal, constant intercourse, in some form or other, with the school itself—showing a deep and unequivocal interest in whatever concerns it.

“It is this faithful, constant, official inspection, which the officers and managers of the American Sunday-School Union greatly desire to see exercised over their schools by every minister of the LORD JESUS CHRIST;—they feel as if this was the right and province and duty of ministers, and they have often mourned over the distance which has seemed to separate the chief labourers in the vineyard, from those whose design, responsibility, and success, are so nearly allied to their own.”

We cannot but feel grateful to Dr. Alexander, for the answer he has seen fit to give, to objections which have been sometimes urged, against the American Sunday-School Union, from motives, we fear, not always the most kind and generous. At any rate, we believe any candid man who reads this pamphlet, will become satisfied that such objections are unfounded, and the apprehensions connected with them, altogether groundless. The opinions which are advanced by the author, respecting the character of our publications, and the guards which are provided against the dissemination of error, are, in general, obviously just and sensible; and it is exceedingly gratifying to find a clergyman of such distinguished character, so familiar with the principles which ought to govern us, not only in selecting and preparing books for children and young persons, but also in the organization of schools, and the administration of different systems of instruction.

The inquiry into the practicability

of greatly enlarging the plan of our schools, is very important and interesting, and will, we hope, be well considered by the friends of the institution.

The section on agencies and auxiliaries, contains many suggestions which should not be passed over lightly. It has become important that our auxiliaries should sustain, in some measure, the character which the term imports; and certainly that they should cease to expect that this character should be reversed. The American Sunday-School Union cannot be auxiliary to the local societies, any farther than by concentrating in, and diffusing from, a common point, all the information and helps to instruction which we can command, in the form of library-books, plans of instruction, and lessons of experience. While our auxiliaries, in the prompt payment of their debts*—in the kind and liberal construction of our measures—in all proper efforts to remove the prejudices and conciliate the good will of opposers—and by their cheerful co-operation in all suitable plans for the advancement of the grand cause,—will give character, vigour, and (with God's blessing) success, to all the efforts of the parent Society.

* It may be well to remind our readers, in this connexion, (of what some may not have known, and others may have forgotten,) that the American Sunday-School Union, having been denied the privileges of incorporation, are thereby necessarily subjected to great embarrassments and inconveniences in their business transactions; and every delinquent society or individual, not only involves us in other and needless difficulties by its delinquency, but reminds us, very impressively, of those which we can neither avoid, nor surmount.

We should gladly extend our notice of the pamphlet before us, by copious extracts from its pages, but our limits will not allow it. We hope the friends of the American Sunday-School Union, whose general views coincide with *Dr. Alexander's*, will extensively avail themselves of his labour of love, to remove prejudices and answer objections, which may still exist against us; as well as to secure for us, in far greater measure, the good will and confidence of all our intelligent fellow-citizens.

THE BIBLE THE BASIS OF EDUCATION.

In a conversation, a short time since, with a lady, highly distinguished for her intelligence and piety, and well known in the religious world for her sound and practical views on the subject of Christian education,—she expressed a fear, that amidst the multiplied and multiplying means of religious knowledge, the BIBLE—the pure source of all knowledge,—is falling into neglect. She wished that teachers and parents were more deeply impressed with the importance of making the *Bible*, the book of books; testing by it the propriety of all our conduct, from earliest childhood, and solving by it all doubts and difficulties of our own, or such as may occur to servants, pupils, and children. All questions, she thought, should be habitually referred to the Bible for decision; and that much more should be done than is done, to induce people to read the Bible more, and other books less. We are not without hope that we may have her views in a better form than our recollection enables us to give to them; but we have presented them with sufficient distinct-

ness, perhaps, to enable our readers to think seriously of their import.

We have not a doubt on this subject. It is unquestionably among the prevailing errors of the times, that the Bible itself is so much neglected; and that sermons, commentaries, stories, essays, &c., which are very well in their places, to convey correct Scriptural knowledge,—should be so generally substituted. In its peculiar character, as a revelation from God, it has claims, in comparison with which, the claims of any other book, and indeed of all other books united, are perfectly idle and insignificant. Though all the lights of philosophy and science should be extinguished, and the countless millions of books that have been written, should be gathered together and committed to the devouring flame; still, if the Bible remains to us, we have inexhaustible treasures of knowledge and divine philosophy; still there is reading enough for the longest life, and for the most intellectual and capacious mind. We have in it a *certain* rule of life: it settles the principles of right and wrong, as they will be used and applied in the retributions of eternity; it discloses to us what no mortal, or immortal mind could, by searching, have found out, concerning the purposes of God; it furnishes the righteous man with a reason for his hope, and it makes the wicked feel that there is no peace for him. The more single and steady our vision, the more intense and glorious is the light which beams from the Bible.

Similar views of this subject have been recently expressed, on an interesting occasion, a notice of which we have been compelled to defer until this time.

A building has been erected in Charleston, S. C., by the voluntary efforts of those who have hearts and means to do good; and in April last, was set apart as a general depository for Bibles, tracts, and Sunday-school books, and also for the anniversary meetings of religious societies. The necessity and convenience of such a building in our large towns, is very obvious; and it is a common apology for remissness and negligence in providing a supply of Sunday-school books, tracts, and Bibles, that no place can be found to deposit them for sale and distribution. At the services on this occasion, an address was delivered by THOMAS S. GRIMKE, which we have read with much profit and satisfaction. The spirit of enlightened benevolence, and of unconquerable Christian enterprise, gives character and force to every sentiment. In this place, however, we must confine ourselves to a single extract, proving and illustrating the maxim, that the Bible is the basis of all education.

“What book is adapted, like the Scriptures, to every stage in the progress of education? What volume fits the human mind equally, in all the various forms of its capacity, and all the various states of its knowledge? Where shall we look for such a collection of history, the most important and authentic; of eloquence the most dignified and affecting; of philosophy, the most comprehensive, profound, and useful; of poetry, the loveliest and purest, the most sublime and pathetic? In vain may we search the treasures of ancient and modern genius and learning, for a volume equally important, to the old and the young, the wise and the ignorant, the prosperous and the unfortunate, the happy and the miserable, the great and the humble, the ruler and the citizen. In every state of society, under all forms of government, in peace and in

war, under national happiness and national adversity, and all the variety of revolutions to which states are subject, the Bible is the only book that is equally indispensable. How, then, can we doubt for a moment the obligation and expediency of scattering it far and wide, as the precious manna, provided for us and our fellow men, in our journey through the wilderness of this world? And must we not concede that the Bible is the only true foundation on which to build, whether we look to the mind or the heart, to principle or example, to character or conduct? Who, then, is prepared to question—who, indeed, is not prepared to admit—**THAT THE BIBLE IS THE ONLY TRUE BASIS OF ALL EDUCATION**, in the infant and the primary school, in the academy, the college, and the university? Well may we mourn, with mingled shame and remorse, since we must confess, that even our country—the land of religion—pure, simple, and free; of enlightened reason, and sound practical sense,—has never yet realized the **SUPREME IMPORTANCE OF THIS GREAT TRUTH**. May the teachers in all our seminaries, reflect on this solemn truth, *the Bible is the only true basis of all education*. May the clergy, on whom rests so large a share of the responsibility of instruction, and of all our schemes of mental improvement, meditate on this neglected truth—*the Bible is the only true basis of all education*. Let them, (and I speak emphatically to them, as the noblest order of teachers,) let them remember, that the Bible only can fit us for the company of angels, and the presence of God; that man is educated in the school of time, to fit him for the concerns of eternity; that life is to be spent here in preparation for heaven: *that the Bible, therefore, as the only true basis of our ETERNAL, must be the only true basis of our TEMPORAL education.*”

THE CERTAINTY OF THE GOSPEL
TRIUMPH.

Sunday-school teachers are employed in a labour, the purpose and end

of which is the conversion of the world to God. Ministers and missionaries are striving to accomplish the same object; and so, also, are all those who are exhibiting to the world a true Christian example. The labourer who feels doubtful about the success of his exertions, easily yields to discouragements; while he who has no doubt concerning his success, or his wages, will surmount every difficulty, and withstand every temptation to desist. The spirit of Sunday-school teaching and the spirit of missions, are so nearly allied, as to be scarcely known apart. Hence we find that a great proportion of missionaries, (including the previous men that have gone home, as well as those now in the field of labour,) caught the spirit that animates them, in the *Sunday-school*; and wherever they go to plant the good seed of the word, their earliest and most strenuous efforts are put forth to prepare a field in the Sunday-school.

These remarks are designed to lead our teachers to the *attentive* reading of the following article. The force of every word must be felt by any Sunday-school teacher who loves and trusts the promises of *God*.

“The real spirit of missions is the very genius of the gospel; it is the Spirit of God himself in the hearts of the people. Jesus Christ came into the world to seek and to save that which was lost, and the whole history of his life and sufferings corresponds with the views here given of the grand objects of his ministry. It was remarked by a celebrated traveller—‘In Greece I every where see the marks of human genius; but in Judea I see God in every place, I see nothing but God.’ In the history of the Old Testament I see nothing but God. The sentiments the sacred writers give us of the Supreme Being, convey

the idea of an Universal Presence, in whom all things live and move and have their being. The mountains are removed, the everlasting hills are scattered at the presence of the Lord. Kings and conquerors are the mere creatures of his power, the instruments of his mercy or of his judgments. I look to the disciples as they were assembled to wait for the outpouring of the Spirit, which was the promise of the Father. At that period the whole church might have been numbered by a child, and the place they occupied might have been measured by inches. In obedience to the command of God, they went forth without wealth, without worldly connexions, and the idols of the nations, the philosophy of Greece and Rome, the prejudices and antipathies of the human heart, and the opposition of the most powerful empire that was ever established upon earth,—bowed down before them. Paganism was once the prevailing religion of Europe, and of the land in which we live. It was once in as full possession of the high places and strong holds of this country, as it now is of Africa, of India, and of China. It was successively attacked and conquered by the arms of divine truth; and the weapons of our warfare have lost none of their heavenly temper, and are through God as mighty as ever to the pulling down of strong holds, and of every thing that exalteth itself against his power. The genius of Christianity which is from God, like the solar fire, moves, in a sphere of its own, far above earthly things, while it penetrates our elements without being contaminated by them, it gives beauty and loveliness to every object and to every scene to which it imparts its life-giving energies, and over which it pours its celestial radiance. It has been said by philosophers, that so admirably is the earth balanced, that were but a fly to alight upon it from another sphere, it would disturb the harmony of its parts. We know, that every thing is affected that is touched by the spirit of Christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the

covetous, and he becomes liberal; it touches the hearts of the revengeful and the malicious, and they become forgiving and loving; it touches the chain of caste, and it melts; it touches the idols of the heathen, and they fall to the ground, like Dagon before the ark of God; it touches the atmosphere of idolatry, and the lurid glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of the earth, and they wither at its glance; it touches the hearts of savages, and they take their places among civilized men; it sends down its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen sing for joy and shout from the tops of their mountains; it touches the hearts of our senators, and Wilberforces and Buxtons are raised up to interest a generous nation in Africa's wrongs; it touches the hearts of our statesmen, and they stretch the shield of their protection over the defenceless and the oppressed; it touches the heart of the philanthropist, and the prisons are visited, the depressed are raised, the neglected are remembered, the wounds of the broken hearted are bound up, the vicious are reclaimed, and the prodigal son is restored. It touches the heart of the missionary, and he goes forth forsaking country, friends, and ease, to preach among the Gentiles the unsearchable riches of Christ, to tell them that sin is atoned for, that death is abolished, that God is in Christ reconciling guilty men to himself, and that the kingdom of heaven is now open to all who believe. It touches the hearts of a few individuals in Manchester or in London, and the standard of contribution is elevated, our exhausted treasury is replenished, and from the confluence of a thousand streams, the tide of Christian benevolence rolls its fertilizing waters over the parched earth, and like the divine Spirit at the creation of the world, it now sits brooding on the moral chaos, placing the lamp God has ordained for his Anointed in the firmament of the church, dividing and dispersing the waters of life over the whole face

of the globe, clothing with moral verdure the ground, before prolific in nothing but crimes, and preparing the earth for that period, when men shall be restored to the image of their Maker, and when the great Creator shall pronounce all his works to be good, and the angels shall again shout for joy, and all creation shall take up the song—'Alleluia, alleluia, alleluia, the Lord God omnipotent reigneth!' I look at the state of the world, and I am encouraged by the very striking manner in which the signs of the times accord with the grand outlines of prophecy, and by the sentiments entertained by all the interpreters of the prophetic testimony; for it is not a little remarkable, that however the expounders of the unfulfilled predictions of Scripture may differ in their sentiments respecting the precise manner of their accomplishment, they are all agreed in this, that great events are at hand, and that the time is near when Christ will take to himself his power, and reign. Whether this movement of the human mind has been excited by the study of the prophecies, or by the extraordinary character of passing events, or by both, it is not material for us to inquire; it is sufficient for our purpose to know that such a coincidence exists; but it is to events, more than to predictions, that my attention is now called. The world has been long in a state of preparation for the recent occurrences which have excited so much surprise, and we can look back on many interesting periods in the history of the church and of the world; but the events which have taken place within the last forty years, are remarkably distinguished for their number, and for their great and romantic character. In contemplating them, the mind feels all the awe and power of impression similar to what is felt on contemplating the scenery of an alpine country. Turn to which side you will, you will see nothing bordering upon mediocrity. The virtues and crimes, the wars and revolutions, the rise and fall of empires, the elevation and depression of sovereigns, the establishment and success of our great religious societies,—possess a character, and are invested with an interest, which,

taken altogether, is perhaps without a parallel in the history of our species. Whatever may be said scoffingly, or in earnest, about the march of intellect, the age in which we live is more distinguished than perhaps any other by the march and triumph of enlightened, religious, and moral principle. Even the world itself seems to have forebodings of an approaching change; all creatures sigh to be renewed; the whole creation groaneth and travaileth in pain together. There is at present a restlessness and an apprehension on the public mind in relation to coming events, something resembling the uneasiness and anxiety occasioned by the atmosphere which is sometimes the forerunner of an earthquake. Like Jerusalem when Christ entered it on his way to Calvary—the whole world seems to be moved—in short all nature seems to sympathise with us who have the first fruits of the Spirit, while we groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. We have every reason to believe that we are at this moment standing on the brink of a great moral revolution. The angel of the Apocalypse, having the everlasting gospel to preach to them that dwell in the uttermost parts of the earth, is now on the wing; the shadow of death is in many parts turned into the morning; the dawn of that day which is to renovate the dominions of darkness, has arisen upon us; the delightful anticipations of former ages, begin to be realized; the splendid visions of prophecy are now embodying before our eyes; and from the altar of God a fire has been kindled, which, like the last conflagration, will continue to burn, till the elements of corruption shall melt with fervent heat—till the earth or political heavens, which are unfavourable to the progress of divine truth, shall be purified, or shall pass away with a great noise—till every idol in the heathen world shall be consumed—till the present system of things shall give place to the new heavens and the new earth—till the celestial voice shall salute our ears, ‘Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will

be their God.’ I feel myself encouraged in my labours as a missionary, from the aspect and the tenor of the promises of God. Were yonder sun turned into darkness, and the moon into blood; were the whole frame of nature dissolved,—God would remain—God would be the same in himself as he now is: but the promises contain—virtually contain—the veracity of God; and when it is said that the glory of the Lord shall cover the earth as the waters cover the channels of the great deep, it is enough for me that the mouth of the Lord hath spoken it. I take my stand upon the high table-land of promise, and look forward with certainty to the period when all the promises which have a respect to the future grandeur of Christ’s kingdom shall be accomplished. Arise and shine, for thy light is come; let the directors of this Society arise and shine; let the churches of London arise and shine; let the ministers of London arise and shine; let the rich professors of religion arise and shine. Zion—the joy of the whole earth—shall arise and shine, for the glory of the Lord has arisen upon her; her palaces shall be adorned by the just and good of all ages. Multitudes who live in regions far remote, and myriads yet to come, will arise to call her blessed: the barbarous nations shall attend at her gates—the numerous tribes of Africa, the millions of Madagascar, and the teeming population of India and of China, shall be seen pressing forward to her hallowed courts, bending in her sanctuary, and offering unto God the sacrifice of praise and thanksgiving. The wealth of the nations shall be brought into her treasury, the martial trumpet shall be suspended on her battlements, and the temple of peace shall exhibit the sword and the spear, to remind us of the triumph of the gospel. Kings’ daughters shall be among her honourable women; the daughter of Tyre shall be there with a gift, the gold of Sheba and Seba shall be offered unto her, and the rich among the people shall entreat her favour; the Light himself shall shine revealed from heaven, and one tide of glory, one unclouded blaze, shall overflow her courts.”

HUMILITY.

The following suggestions on the importance of cultivating this chief Christian grace, may be well addressed by any teacher to the class. They are so simple and direct, that they may be usefully read by teachers in the hearing of their classes, and in their own meetings for mutual improvement.

“Rejoice at every opportunity of doing a humble action, and exercising the meekness of your minds; whether it be, as the Scripture expresses it, in washing the saints’ feet, that is, in waiting upon and serving those that are below you; or in bearing with the haughtiness and ill-manners of those that are your equals, or above you. For there is nothing better than humility: it is the fruitful soil of all virtues; and every thing that is kind and good naturally grows from it. Therefore, my children, pray for and practise humility, and reject every thing in dress, or carriage, or conversation, that has any appearance of pride. Strive to do every thing that is praiseworthy, but do nothing in order to be praised; nor think of any reward for all your labours of love and virtue, till Christ cometh with all his holy angels.

“Above all, my children, have a care of vain and proud thoughts of your own virtues. For as soon as ever people live different from the common way of the world, and despise its vanities, the devil represents to their minds the height of their own perfections, and is content they should excel in good works, provided that he can but make them proud of them. Therefore watch over your hearts with a jealous eye, and reject every vain thought, as you would reject the most wicked imaginations; and think what a loss it would be to you, to have the fruit of all your good works devoured by the vanity of your own minds. Never, therefore, allow yourselves to despise those who do not follow your course of life; but force your hearts to love them, and pray to God for them; and let humility be al-

ways whispering it into your ears, that you yourselves will fall from that course to-morrow; if God should leave you to your own strength and wisdom. When, therefore, you have spent days and weeks well, do not suffer your hearts to contemplate any thing as your own, but give all the glory to the goodness of God, who has carried you through such rules of holy living, as you were not able to observe by your own strength; and take care to begin the next day, not as proficients in virtue, that can do great matters, but as poor beginners, that want the daily assistance of God to save you from the grossest sins.”

SCENE IN PARIS.

“The sons also of them that afflicted thee, shall come bending unto thee.—*Isaiah*, lx. 14.”

Three French Protestant missionaries, destined to be colleagues with Rev. Dr. Phillip in the missionary service, at the Cape of Good Hope, were lately ordained in the city of Paris. In an address made a few weeks after, in London, by the *Rev. Dr. Phillip*, he thus beautifully alludes to a scene, at the sight of which, if those who have eyes and hearts “should hold their peace, the stones would immediately cry out.”

“I went to France (said Dr. P.) with very low expectations; I expected to have found my friend, Mr. Wilks, as it were, sitting at a well, and handing out cups of water to a few thirsty sojourners; but I found him sitting at a fountain, and directing its streams over the whole Protestant population of France. I expected to have found a spark that required fanning; but I found there was a flame that warmed a whole kingdom. I expected to have found a few individuals who acknowledged the gospel at Paris; but I found Protestants from every part of France, coming thither with zeal and with joy, to have their lamps trimmed and replenished with oil. I expected to have found a few missionary friends, chilled by the cold

atmosphere of infidelity around them—for Paris is, in truth, a cold city; but when I went into the meeting of the Missionary Society there, I saw one of the bravest of Bonaparte's admirals in the chair—I saw him surrounded by members of the Chamber of Deputies, merchants, bankers, and learned professors; and I beheld the assembly devote three young men to the service of God, in the missionary cause; and the directors of the Institution fall upon their necks, kiss them, weep over them, and pray for them."

A GOOD CONSTITUTION.

In the constitution of the Richmond, Kentucky, Sunday-School Society, which has just become auxiliary, we find the following Articles:

"Art. 13. On the Sabbath following the semi-annual meetings, a sermon shall be preached by the pastor of the congregation, or some minister of the gospel procured by the Board, in behalf of the Sabbath-school cause, and a collection raised for the benefit of the school.

"Art. 14. The Sabbath-school Concert of Prayer, on the second Monday evening of each month, shall be attended to by the Board, pupils, and friends, and a collection raised for the benefit of the school."

PARENTAL VISITS TO SUNDAY-SCHOOLS.

Many parents and others, who profess to feel a deep interest in the prosperity of Sunday-schools, and who are perhaps deserving of all praise for the punctuality and care with which they send their children, duly prepared, to recite their lessons and receive Christian instruction at the school—and who are liberal in their contributions for the support of this institution,—are nevertheless very apt to be forgetful of one most important duty: that of encouraging the teachers and scholars by their occasional visits to the school. We term this a most important duty, because it is represented to be such by superintendents, clergymen, and

others, who have said or written any thing on the subject; and because we have found it to be such by our own experience. Of its long continued and general neglect, we have heard bitter and oft repeated complaints. The labours of the teachers are voluntary, gratuitous, and often exceedingly fatiguing. While they are cheerfully and kindly bestowing so much time and pains for the benefit of our children, shall we permit them to go on encountering many difficulties and discouragements, without giving to them a single expression of our gratitude, or even one look of approbation? Surely, they deserve from us a more attentive and affectionate treatment. An occasional visit to the school, and inspection of its concerns—a little desultory conversation with some of its members, and the *manifestation* of the interest which we feel, or ought to feel, in its welfare,—would gladden their hearts, and animate both teachers and scholars to pursue their labours with fresh zeal. Let us show them, in this way, that they are not forgotten—that their work is not entirely a thankless one. This is all the requital they ask from us: and how easily might it be rendered! If each parent, and each friend of the school, would visit it only once a quarter, and spend half an hour, their wishes would be fulfilled. A powerfully invigorating effect would be produced. The school would increase and flourish. We should not then see teachers so frequently becoming discouraged, and forsaking their post. We should not then see so many children becoming listless, spiritless, and averse to the duties of the school. A laudable ambition to excel, and to secure the approbation of visitors, would be excited among the youth, and their minds would be more deeply impressed than they now are, with a sense of the importance of those catechetical exercises in which they are engaged, and to which they see us, from time to time, directing our earnest attention. To conclude, we ask each friend of Sunday-school instruction to adopt this simple resolution—That he will visit the Sunday-school of his parish at least as often as once in three months. And let him not forget to

pray fervently for the divine blessing upon all the nurseries of youthful piety, that out of the mouths even of babes, the praise of our Lord and Saviour may be perfected.

THE FORCE OF HABIT.

The truth of the old proverb, "Use is second nature," must strike every attentive observer. W. is a teacher in ——— school, remarkable for the regularity of his attendance, his Christian simplicity, and the zeal and perseverance he manifests in the discharge of his duty. His maxim is, that whenever a person offers his services to become a teacher, he tacitly promises that he will be regular in his attendance, early at his post, and that whilst he is there, he will strive to inculcate the principles of the Christian religion within the breasts of his pupils, not only by *theoretical* arguments, but by his *own practical obedience*. Under this impression he undertook the important office of Sunday-school teaching. He commenced by being the first at the school, and not only *commenced* thus, but is remarked even at the present day for the regularity of his attendance.

It happens by the kind dispensation of Providence, that I am placed in the same school with W., and of course have many opportunities of observing his conduct. On Sunday afternoon, just after the school had closed, I accosted him with, "Brother W., how is it that you are always here in time, whilst so many teachers are absent a whole Sunday, or else make their appearance at a very late hour?" "I could answer you with one word, it is *habit*. When I first resolved to become a Sunday-school teacher, I determined (God permitting) to be always there, and always in time; and you would be surprised when you once make up your mind, at the ease with which it is accomplished. I allow no ordinary impediment to divert me from my object: for instance, when I arise on Sunday morning, and the family are not up soon enough to allow me to get my breakfast and be there in time, I go without, consoling myself

with, I shall have a better appetite for my dinner, or that fasting improves the memory, so I shall recollect more of the sermon. I was once prevailed upon to stay longer than usual, and did not get to the school until prayer was nearly over; the anxiety which I felt that day would hardly be believed, indeed, I have not forgotten it to this moment."

I must now turn to the contrast, which I doubt not, will be as painful as the preceding case is pleasing. A. is connected with the same school; he never was very regular in his attendance, but he has now acquired a habit of nearly always staying away, a habit which we have too much reason to fear he will never shake off. Remonstrance is useless, entreaties of no avail. If you talk to him, he has numberless excuses: a relation, an intimate friend to visit, he has not seen them a long time, fears they will be offended; or he has the headach, or the toothach, or some other frivolous excuse. If you reason with him about his setting a bad example, he replies he cannot see it, he is not so very irregular. He has been several years connected with the school, and we do not now see his face above two or three times in the course of a month, so much has this bad habit grown upon him. Were we to ask for your advice, reader, methinks we hear you say, "Expel him, he is unworthy of his office;" but when we consider the extensiveness of this vice, (if it deserve so harsh a name,) we are ready to exclaim, "Let him who is without sin, (that is, this sin,) cast the first stone." We would dismiss this subject by exhorting all Sunday-school teachers to act up to their profession, not only as it would increase their own happiness, but promote the best interests of the school to which they belong.—*Lond. S. S. Mag.*

INDIANAPOLIS.

The late anniversary of independence was noticed at *Indianapolis*, by the Sabbath-schools of the county. The number present was estimated at nearly 2000—about 700 of whom were

children. They met in a beautiful grove, and an appropriate address was delivered by James Morrison, Esq. After giving a concise account of the origin and objects of Sunday-schools, Mr. M. alludes to their peculiar value where common schools are rare, and the support of a competent teacher too much for the scattered inhabitants to afford; and he thinks a well regulated Sabbath-school, in such a place, a very important substitute.

"A few zealous and devoted men, can always unite a neighbourhood in the support of a Sabbath-school; and the means are almost invariably within the compass of their abilities. Sabbath-school books sufficient for a school can be obtained, which will not cost each individual as much as books for a daily school."

It appears that the first Sunday-school in *Indianapolis*, was organized in 1823; and now, with a population of 1100, 200 are enjoying the benefits of Sunday-school instruction. In the county, sixteen schools have been established since April 2, by the efforts of two lay-gentlemen, with such assistance as was obtained from three or four others; and nearly twelve hundred are now in attendance upon them.

An instance is mentioned, "which exhibits in a very strong light the utility of Sabbath-schools, even in places where daily schools can be easily supported. About thirty scholars were entered at the daily school, and a Sabbath-school is now in successful operation, at the same place, which numbers ninety scholars."

METHODIST SUNDAY-SCHOOL UNION.

The annual report of the *Methodist Sunday-School Union*, estimates the

number of scholars at about 130,000. As a considerable part of these are, however, connected with the National Society, and included in its returns, it will not be safe in calculating the extent of Sabbath-school instruction in the United States, to assume the number as an item wholly additional.

The number of conversions reported, is 114 teachers and 292 scholars.

LIBERAL PROCEEDINGS IN HARTFORD, CONNECTICUT.

The Corresponding Secretary has received official notice, under date of July 27, of the passage of the following resolution.

"*Resolved*—That we, the Board of Managers of the *Hartford County Sunday-School Union*, hereby pledge ourselves to pay over to the treasurer of the American Sunday-School Union, in the course of one year from the first of September next, (inst.) the sum of *four hundred dollars*, for the support of an agent under the *direction of the American S. S. Union*."

"THE EYES OF THE BLIND SHALL SEE."

Among the Sabbath-school children who were present at a recent meeting in Providence, (R. I.) held for the purpose of hearing an address from the *Rev. Mr. Bedell*, of *Philadelphia*, a *blind boy* was distinguished for the promptness of his answers to several questions; and proved very clearly and satisfactorily, that his mind had been enlightened by the knowledge of religious truth.

A correspondent of the *New York Observer*, who has been labouring in Queen's County, Long Island, states, that at Hallett's Cove, seven miles from New York city, he found a small

school of thirty children, the care of which devolved principally upon a *blind man*, and one or two ladies. The efforts of the agent resulted in the enlargement of the school from thirty to seventy in one week; the establishment of a S. S. society; the engagement of a competent number of teachers; and the raising of funds to the amount of \$27 for the purchase of a library.

LIBRARIES.

"It has come within the knowledge of the librarian," says the third semi-annual report of the Danville (Ky.) Presb. S. S. Association, "that in several large families, these little volumes (from the Sunday-school library) were read by every member that could read."

DUTY OF MINISTERS.

A sensible writer in a foreign journal thinks, that since the diffusion of catechetical instruction through the channel of Sunday-schools, some ministers seem satisfied of their complete efficiency without *their* co-operation. But from this opinion he entirely dissents; and thinks there is something in the commission and office of a minister, which ought to give to his instructions more weight and authority, than those of a layman possess. He would not underrate the valuable and most praiseworthy services of Sunday-school teachers, but he holds it to be still the duty of the minister to assemble the children at proper intervals, and to direct their attention to the things that relate to their eternal interest, by combining with catechetical instruction, copious information on

Biblical history, illustrated with suitable addresses, given in a feeling and engaging manner.

NOTICES OF BOOKS.

- I. *Life of Wishart, (of Pitarrow,) the Martyr.* Revised by the Committee of Publication. pp. 86.
- II. *Lives of Adam Wallace and Walter Mill, Martyrs.* By the author of the *Life of Wishart*. Revised by the Committee of Publication. pp. 90.

These are two of our late publications, and in each of them will be found much for the entertainment and instruction of the older members of most of our Sunday-schools and Bible classes. There is much in the style and manner of both—but especially of the second—which renders them entirely unprofitable to those children, for whom many of our books, of the same size, may be very suitable. Some general knowledge of the profane history of the period when these martyrs lived, and also of the geography of the country where the bloody scenes were transacted, and of the state of religion during that age of the church, would assist and interest any reader of these books—and this knowledge is seldom possessed by the younger members of our Sunday-schools.

There is much, however, in either of these biographies, that none can read without deep feeling. We shall allude here only to two or three scenes in the life of *Wishart*, in which the temper of his divine Master was most strikingly imitated.

When a malignant disease was raging in Dundee, and daily proving fatal

to vast numbers, Wishart took his station near the gate, where he could preach to those who were diseased, and therefore without the wall, as well as to those who were in health, within. His kind and faithful exhortations, warnings, and encouragements, mingled with his personal efforts to alleviate the distresses of the sick, and to prevent the spreading of the plague, attached the people very ardently to him. When a malicious priest had stationed himself near where *Wishart* was to pass, the latter, suspecting his design, seized the dagger with which he was armed. The multitude, rushing in, would instantly have destroyed the treacherous assassin, had not *Wishart* thrown himself between their indignant fury and his deadly foe. And when he was about to suffer the martyr's anguish, he kissed the cheek of the executioner in token of his forgiveness.

We wish many children and young persons, into whose hands these histories may fall, would learn from them, that though persecutions, in their most terrific forms, have ceased, there is still need of a spirit which would lead us to forsake our lives also, if necessary, that we may become Christ's disciples.

ONE SCHOOL A DAY.

Mr. Editor—I have lately made a journey of more than 1300 miles, and found, that many of the Sunday-schools which I visited, were held only once on the Sabbath. Will you or some of your correspondents, state the arguments in favour of this plan, as I am anxious to introduce into my own school all the improvements in the system, and this may have advantages over the old plan of having the schools meet twice on the Sabbath, with which I am unacquainted?

INQUIRER.

PAINT-LICK SABBATH-SCHOOL.

A Sabbath-school society was organized at the Paint-Lick, Garrard County, (Kentucky,) on the 12th ult. by Mr. Joseph Huber of Danville. Seventy dollars were subscribed, of which, forty were to be immediately appropriated to the purchase of a library. Officers were elected, and a sufficient number of teachers offered their services to instruct forty children. This is a good beginning. The liberal subscription manifests an interest in the object, which betokens good things to come. The establishment of libraries in connexion with these schools, is a most certain means of increasing their usefulness, and giving them a permanency which they could acquire in no other way.

In the present aspect of the cause of Christian benevolence, we see nothing more cheering or more full of promise to the friends of Zion, than the advancing prosperity of the Sabbath-school system of education. No one can calculate the good which is accomplished for society, and for the church of Christ, by that individual, who sets in operation, or guides the affairs of a Sabbath-school.

AUXILIARIES,

Recognised at stated meetings of the Board.

Fairfield Sunday-School Society, Pa. Rev. Wm. Patton, D. D., President—Wm. Johnston, Jr., Wm. McMillen, Jr.

Hunterstown, Pa., S. S. Jacob Cossolt, Pres.—Dr. John Jardin, Peter Hulick, Jr., Superintendents.

Upper Freehold Baptist Sunday-School, N. J. James N. Dallas, Superintendent—Charles Potts, Secretary.

Lower Chichester, Pa., S. S. Rev. Joseph Walker, President—Samuel Walker, Sec.—James Price, Superintendent & Treasurer.

Sunday-School Society of St. Paul's Church, West Whiteland, Chester Co., Pa.

MONEYS received by the American Sunday-School Union, from July 12th, to August 12th, 1829, inclusive.

I. MINISTER MEMBER FOR LIFE,

By the payment of thirty dollars, and upwards.

Rev. George S. Woodhull, Pastor of Presb. Ch., Princeton, N. J., by ladies of his church and congregation, \$30 00

II. OTHER MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

George Ralston, \$100 00
Gen. John H. Cocke, 30 00

III. ANNUAL SUBSCRIBERS,

By the payment of three dollars and upwards.

Bela Badger, 1829, \$3
Eliza Bonnell, Flemington, N. J., 1829, 3
E. A. Miller, do. " 3
Charity Johnson, do. " 3
Jane Merrell, do. " 3
Lydia D. Maxwell, do. " 3
Zaccar Prall, do. " 3
J. H. Blackwell, do. " 3
Philip Nelson, " 3

IV. MISSIONARY FUND.

Initiatory Subscriptions to constitute the following Societies Auxiliary.

Fairfield, Pa., S. S. \$3
Hunterstown S. S., Adams Co., Pa., 3
Upper Freehold, N. J., Baptist S. S. 3
Lower Chichester, Pa., S. S. 3

Donation.

Received from Philadelphia Monthly Concert of Prayer, of which, the Fem. S. S. of First Presb. Church paid \$1 50, July, \$14 61
Received from Monthly Concert of Prayer of Bridgeton, N. J., S. S., per L. Q. C. Elmer and others, 5 60
Received from Philadelphia Monthly Concert of Prayer, of which, Female S. S. of First Presbyterian Church paid \$1 13, August, 6 76

V. DONATIONS TO THE GENERAL FUND.

Joseph Chew, \$10 00
Gen. Wm. Duncan, 10 00
Silas W. Sexton, 5 00
U. Kitchen, 10 00
J. A. 20 00

VI. FROM AUXILIARY SOCIETIES,

And from Individuals in payment for Books.

Alexandria, D. C., S. S. U. \$73 77
Athens, Ohio, S. S. U. 20 00
Burlington, N. J., Meth. S. S. 3 11
Bloekley, Pa., S. S. 4 48
Bridgton, N. J., Depository, 18 70
Buddtown, N. J., S. S. 3 04
Berkley & Jefferson Cos., Va., S. S. U. 102 00
Bardstown, Ky., S. S. U. 30 00
Bethany, Pa., S. S. 14 11

Berks & Schuylkill Cos., Pa. \$100 00
Central S. S. U., N. Y. 600 00
Cheltham, Pa., S. S. 1 17
Cedarville, N. J., S. S. 3 06
Clarksburg, N. J., S. S. 2 00
Dis. Columbia S. S. U. 50 00
Dennis Creek S. S. 3 11
Easton, Pa., S. S. 13 16
Evesham S. S. 93
Fairfield, Pa., S. S. 17 00
Frankford, Pa., S. S. 32 90
Fifes, Va., per D. F. Newton, 5 00
Fredericktown, Md., per Rev. Mr. Knox, 34 03
Greenwich, N. J., S. S. 14 37
Georgia S. S. U. 300 00
Hampden Co., Mass., S. S. U. 192 12
Huntsville, Alab., S. S. U. 50 50
Holmesburg, Pa., S. S. 1 58
Indianapolis, Ind., S. S. U. 100 00
Imlaystown, N. J., S. S. 11 75
Leesburg & Doreester, N. J., S. S. 3 00
Lambertsville, N. J., S. S. 9 07
Long Branch, Va., S. S. 30 16
Lower Chichester, Pa., S. S. 1 37
Louisville, Ky., S. S. U. 75 00
Middleton, N. J., S. S., 6 64
Maryland S. S. U. 250 00
Mereersburg, Pa., S. S. 5 00
Massachusetts S. S. U. 823 60
Mount Holly, N. J., S. S. 1 39
Mooesville, N. C., per T. M'Mullin, 5 00
New Castle, Del., Fem. S. S. 7 93
New York Depository, 1600 00
Norwich, Conn., per L. Edwards & Co. 78 42
New Haven, Conn., per H. Peek, 100 00
Newcastle Co., Del., S. S. U. 20 00
New Albany, Ind., S. S. U. 40 00
Newton, Pa., S. S. 17 11
Norfolk, Va., Christ Ch., S. S. 32 11
Petersburg, Va., Epis. & Presb. S. S. 35 00
Philadelphia.
Fifth Presb. Ch. S. S. 3 63
Bethlehem S. S. 2 00
Fourth Presb. Church S. S. 1 76
First Baptist Church S. S. 1 96
Moravian S. S. 11 23
Fifth Baptist Ch. S. S. 74
House of Refuge, 4 16
Meth. Ebenezer S. S. 1 48
St. Paul's Male S. S. 1 44
Roxborough, Pa., S. S. 1 89
Raleigh, N. C., S. S. 3 75
Sunbury, Pa., S. S. 14 61
Shippensburg, Pa., S. S. 22 00
Spring Garden S. S. 5 50
Shelbyville, Ky., per G. & S. 66 57
Stoystown, Pa., S. S. 5 00
Stewartsville, N. J., S. S. 5 25
Upper Freehold, N. J., Baptist S. S. 8 50
Warrenton, N. C., per Rev. G. Lemmon, 10 00
Wilkesbarre, Pa., per Rev. J. May, 12 00
" S. S. 5 76
Woodbury, N. J., S. S. 9 45
Sales to individuals and schools, not particularised by the purchasers, in the city and elsewhere, 615 24

